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182 ceptions of shamanism and the supernatural. There could be no doubt
756 as to the shaman's experiences, since every one had them in milder or less frequent forms. The mysteries of shamanistic tricks may have been doubted by a skeptic or two, but the public shamans' contest was ocular evidence of their powers to kill and to revive. By such demonstrations was popular belief maintained and fortified.

182 The lack of codified law was related, I think, to two different
626 factors, an easy subsistence and generosity as an ideal. These two
671 factors themselves may have been mutually interactive. Before white intrusion, game, acorns, seeds, and tule root formed an abundant food
262 supply in the San Joaquin valley; there are no famine tales from this area. It would seem that this condition may account for the lack of definite property areas. There was no need to set up a boundary if there were nothing of special value to protect. If a food shortage had occurred, or an unexpected invasion taken place, competition for acorn, seed, or game areas would have stimulated or necessitated property ownership. Besides the lack of property laws, the custom of giving food to visitors, of returning value for value if a present were received, reduced the chances for theft, against which a formal law might have been established. Viewed from another angle these cultural habits may be regarded as laws; they were such in effect, but were not verbally formulated. From the point of view of their own culture the giving of food at any time, the giving of gifts, and especially the casting away of both at the annual mourning ceremony, were customs of courtesy expressing the ideal of generosity. Equality of rank among the people at large, that is, the absence of a class system, expressed the nullity of codified social law.

182 The lack of clearly defined concepts in Yokuts-Western Mono life
773 may itself be regarded as a cultural form, an expression of thought habits. There existed a coherent system of thought which appeared
829 in their mythology, their social system, and their ceremonial life. But the system was not ramified by specific ideas; thus, Eagle created the world and flew off, but whether he flew north, south, east, or west is of no moment to the Yokuts mind. He went above say some, or possibly to the east, another says to the west. That Eagle and all his former companions still exist is attested by the dream experiences of dozens of individuals; it doesn't matter where they are. The same
182 laxity of thought prevails in the legal system: a chief makes a decision
829 in a quarrel, but his next decision may or may not follow the precedent set in the former case. The respected elders of a village exercise

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a practical control over the chief's decisions, or the activities of their younger fellow-citizens. But their position is not defined, they hold no office, their influence is entirely a matter of personality. This lack of interest in defining, in the specific, in analysis, or in marshaled ideas, constituted a strong factor in the cultural mechanism; it kept the other factors in their respective positions. Ideas of the supernatural world interlocking with political practices were not weakened by a critical attitude in the public mind. I do not for a moment mean that there were not skeptical persons who consciously questioned the values of their own culture, but rather that the chances for such minds to occur were rare since there was no stimulus to critical thought. They not only had little chance to develop, but were rendered ineffectual in a cultural setting whose norm of thought was non-analytical.

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It is to be noted that the term complex has not been used in connection with the integrated traits under consideration, for they do not form a complex in the usual sense of the word. The features might be so aligned as to form say, a totemic complex, for the sake of using a label, but such a segregation would be artificial from the native point of view. Moreover, the emphasis here is not upon the relationship within the group of traits forming the "complex" but rather the relationship of those traits with other phases of the total culture. That is, the importance lies not in the fact that the supremacy of Eagle is expressed in a number of different ways, but in the intra-cultural distribution of those expressions. Since integrations must occur in all cultures, those presented here are not intended to appear as anything unusual; they are merely pointed out. Yet integration may occur to a greater or lesser extent. Hence it may be asked: is there any correlation between degree of integration and strength of persistence of the complex?

The interaction of culture elements which make them self-persistent in a mechanistic sense does not rest in a static surrounding. There are constant minor changes taking place within the culture itself, or new elements migrate into it by diffusion. What internal or external factors upset the balance of the cultural mechanism, what new conformation the old culture pattern takes, can only be determined by specific cases. Unfortunately we have no case at present to demonstrate a situation in which the cultural mechanism changed its operations and produced a mutation of the old pattern. The changes brought about by white intrusion are at once too complex

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